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THE PROTECTION OF THE MOTHER OF GOD

The holy day of the Protection of the Mother of God (Pokrov) is celebrated on October 1/14. The special day was first introduced to the church of Constantinople and in 911 and spread to the Greeks and Slavs. The Slavs embraced the day in the 12th century and celebrate it to this day. After the fall of Constantinople, the Greeks discontinued its celebration on this day but have transferred it to a later date. Among the Slavs it remains and has developed into a much beloved Holy day.

The day is based on an historical event. The Christian Church in Constantinople was under violent attack by pagans. The pious faithful of the city reacted to the threat by turning to prayer. They thronged the Church of Blachernae. (A church in the elite section of Constantinople, where the Imperial Palace was located and which contained some of the garments she wore during her time in Nazareth. The Church was destroyed but the well, which was at the site, still emits water, which many say has miraculous healing powers.)

As the people prayed in the Blacharnae Church, the enemy soldiers were preparing to invade the Church. St. Andrew had a vision which was later confirmed by St. Epiphanius, that the Mother of God surrounded by angels, saintly prophets, and holy apostles appeared overshadowing the praying multitudes with her veil suspended over her outstretched arms. Word of the vision spread quickly. The people believed that she had come to save them. They continued all night in prayer while the battle

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Mother of God–
Joy of All That Sorrow

ALL THAT SORROW

The origin of this Russian icon is unknown, but the earliest known icon of this type was discovered in a hospital church founded in the early 12th century near the Kievan Monastery of the Caves. Tradition holds that a number of miraculous healings surround this icon. The hospital gatekeeper at times saw a lady enter at night, and the following morning some patient was always healed. When the gatekeeper inquired of these patients who their visitor was, they responded that they did not know, and when they asked her name, she told them "I am the joy of them that sorrow." On one occasion, the gatekeeper followed the lady to the bedside of an ailing monk and when he saw the icon of the Mother of God over the monk's bed, he realized who she was. By morning, the monk had been healed. "The Joy of All That Sorrow" feast day is Oct. 24/Nov. 7, established in 1648 when, on this date, a sister of the Patriarch of Moscow was healed when the Mother of God instructed her to call

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THE LIFE OF SAINT JOHN KOCHUROV

(Commemorated on October 31)

John Kochurov was born on June 13, 1871 in the village of Bigildino (Surka) in the Donkovsky District of Russia's Ryazan province, where his father was the village priest. He studied at the St. Petersburg Theological Academy in the early 1890s, where he met Bishop Nicholas (Ziorov) of North America. Upon his graduation in 1895, he expressed his interest in doing missionary work to Bishop Nicholas. After his marriage to Alexandra Vasilievna, the daughter of a St. Petersburg priest, he was ordained and assigned rector of Chicago's Saint Vladimir's parish and missionary to Slovak immigrants in rural Streator, IL, some 90 miles from Chicago.

At the time, the Chicago faithful worshipped on the ground floor of a house. The congregation included Russians, Serbians, Galicians, Bulgarians and Arabs. Feeling the need to erect a proper church building, Father John traveled to Russia to raise funds and appealed to prominent Chicagoans. With the help of Louis Sullivan, one of the most notable architects of the time, father John oversaw the design of the new Holy Trinity Cathedral, which still stands at 1121 North Leavitt Street. Saint Tikhon, who at the time served as Bishop of North America, celebrated the service of consecration.

Besides his monthly mission trips to Streator, Father John traveled to Hartshorne, OK; Slovaktown, AK; Buffalo, NY; and Joliet and Madison, IL. An ongoing concern of Father John's was the return to

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News CHRONOLOGY

OCTOBER 2008

CONTROVERSY BECAUSE OF HIGH GAS PRICE is affecting some congregations, as they are using nontraditional ways to increase attendance. Some people are not attending as many services and church activities because of the high price of fuel. Offers ranging from gas card raffles to 99-cent gas sales at local stations are being used by some congregations. Church leaders are debating whether modern marketing techniques cheapen the faith or are they effective?

ORTHODOX CHRISTIAN FELLOWSHIP at www.ocf.net or 800-919-IOCF is a ministry specifically for Orthodox college students. If there is a college in your area or if you are at a college which does not have a fellowship, contact the above numbers for information and help.

AN EASTERN CHURCHES SEMINAR will be held on Oct. 10-11. Focusing on the Mystery of Marriage, the first session will be held in Richmond Heights, OH, the second in Euclid. For info, call: 216-373-5389 or mbaran@ndc.edu

THE OLDEST CHURCH IN GERMANY is the Roman Catholic Cathedral in Tier. It is the Dom St. Peter. It was began in Roman times, by St. Constantine, who started to build the church to celebrate the 20th year of his reign. It was built over the palace of his mother, Helena, who was known for her trips to the Holy Lands. We know that she searched for the Cross on which Christ was crucified. She found it. Its Elevation is celebrated in September. According to pious legend, she also found the Robe of Jesus, the seamless garment He wore when He was crucified. She brought it back to Tier and entrusted it to the new Church which her Son had built. In a very unique situation, the Orthodox have been given a chapel of their own in the Dom, which is located beneath the Chapel of the Holy Robe.

BLUE LAWS ARE STILL IN EFFECT IN A FEW STATES although Franklin Roosevelt oversaw the repeal of the 18th amendment in 1933. Since 2002, 13 states have repealed "blue laws," restricting Sunday liquor sales. Fifteen other states still have the laws on the books. The Supreme Court in 1961 upheld their right to keep them. A recent study published in the Quarterly Journal of Economics found that in states where blue laws have been repealed there has been a decline of 15 percent in weekly church attendance and a 25 percent drop in donations.

SPECIAL SERVICES were held in Kiev for the 1020th anniversary of the Christianization of Rus in 988. There was much less fanfare than there was in 1988 at the 1000th celebration. There was some controversy over the role of Ecumenical Patriarch Bartholomew, who participated at the invitation of Ukrainian President Yushchenko and not Patriarch Alexei as protocol demands.

TWO HIERARCHS IN ROMANIA are being investigated for "communing in other Christian Churches" and "conducting sacraments with clerics of other cults." Involved are Metropolitan Nicolae of Banat and Bishop Sofronie of Oradea.

IT IS ESTIMATED THAT 300,000 PEOPLE visited an exhibit "Crown of the Czar at the museum in the basement of Christ the Saviour Cathedral in Moscow, which closed in September. The exhibition was sponsored by the state archives and groups affiliated with the Orthodox Church consisted of photographs and documents belonging to the last Czar and his family. Seen was Nicholas' letter of abdication, the ration card given to the family while they were held captives in Yekaterinsburg and other memorabilia.

TO GET INFORMATION TO HELP YOU GROW IN THE FAITH, go to Orthotracts.org. You will find music, video, radio programming, printable tracts, and many links.

THERE IS CONCERN ABOUT PEOPLE DISCARDING papers, literature, photos and music when homesteads are being dismantled. For example, upon his death, the archive of Serge Zharov (the founder and life-long conductor of the world-famous Don Cossack Choir), was thrown out by his son. The archive was apparently picked up from the trash pile by an antique dealer in New Jersey, who began selling it piecemeal on eBay. She was contacted in an attempt to stop the sale in order to preserve the entire archive and to place it in a museum or library. The lady agreed and put a price of $150,000 for what remains of the material.

ALEXANDER BURGANOV IS THE SCULPTOR of two statues given as gifts by Moscow City Hall. The bronze statues are 3 meters high. The one of Pushkin is on the campus of George Washington University in Washington, DC. The other, a statue of the 19th century American poet, Walt Whitman, is in Moscow, Russia.

DISCUSSED AT THE 76TH (ROMANIAN) EPISCOPATE CONGRESS, 2008 was the "Proposal for the Establishment of a Romanian Orthodox Metropolitinate in North America." There were 20 points in the Proposal which were explained. Committees that may be necessary to create a unified church were established.

(Continued from front page)
THE PROTECTION OF THE MOTHER OF GOD

raged outside. The defenders of Constantinople won the decisive battle. This inspired some of the pagans to convert to Christianity and they celebrated this holy day with great fervor and love.

The Kondak for the day tells the story: Today the Virgin standeth forth in the church, and with the choirs of the saints she invisibly prays to God for us. Angels and Hierarchs offer homage, and the apostles and prophets join chorus: for our sake the Theotokos entreats the pre-eternal God.

We do not celebrate the historical aspect of the day. But we celebrate the Heavenly Mother who helps and intercedes for us. So let us add to our prayers for this day the following from the service: "Ever Virgin Pure, together with the angels, implore your Son and our God to give the world peace, salvation and great mercy."

(Continued from front page)
ALL THAT SORROW

a priest and to request his prayers in front of this icon which hung in his church.

In this icon, people with various afflictions appeal and angels are sent to minister to them. Her right hand holds a scepter to symbolize sovereignty, and in her left she offers bread as heavenly nourishment. She is the door through which Christ descended to earth to become man and in this icon, she is shown near to men. The glimpse of heaven one may receive through her intercessions and the divine grace imparted thereof is depicted by the paradisiacal flowers which are unlike anything we would see on earth.

It is believed that all those depicted in this icon would come to help.

She is:

✠ The comfort of the wandering
✠ Provider for the hungry
✠ Defender of the downtrodden
✠ Succor of the aged and ailing
✠ Clother of the naked and cold
✠ Healing of the sick
✠ Covering for those naked in the nakedness of disbelief
✠ Comfort and joy of those who are being persecuted, in exile, in prison, ahungered, strangers, poor and suffering

(Continued from front page)
THE LIFE OF SAINT JOHN KOCHUROV

Orthodoxy of Eastern Rite Catholics. He also was deeply committed to the education of youth and he emphasized the need for a strong religious values in secular society.

Living in the Midwest made Father John one of the other priests in the Diocese, and his wife and three sons provided a source of strength. His brother clergy held him in high esteem. In 1903 Tsar Nicholas II, who had personally contributed to the construction of the Chicago cathedral, awarded him the Order of Saint Anna.

After twelve years of pastoral and missionary work in America, Father John returned to Russia. In 1917, at Tsarskoe Selo near Petrograd, Father John was presiding at a public prayer service. A mob of unruly revolutionary sailors ordered him to stop the service. He chastised them and, when he refused to stop the service, he was shot and dragged over railroad tracks. Another account says that Father John was shot while in his vestments. "Wounded, he falls to the ground and sighs heavily; he is in convulsions before his death," it reads. "A voice in the crowd says, 'Let's finish him off like a dog.'"

The date of his martyrdom– the first of a clergyman after the outbreak of the Revolution – is variously given as November 1, November 13, and December 8, 1917.

(Taken from the January/February 1995 issue of The Orthodox Church newspaper.)

FUNDS

ALASKA: Mary Adam, Ethel Watlock, Anita Poll
MISSION: Sandra Milosavich
POSTAGE: Nina Andrenyak, James Mahlke, John Sutko, Dr. Helen K. Kee, Annie Welch, Anita Poll, Harry Boyko, Mr. and Mrs. Andrew Hudock, D. Warycka, Mary Ann Havrilak, Theodore Kochmaruk, Sergay Sheratine, Joseph Milosevich in memory of his wife Mildred, George and Mary Chichura in memory of Matushka Alexandra Lukashonak.

LIGHTING CANDLES

Lighting candles is an important part of Orthodox worship. We light them as we pray, making an offering to accompany our prayers. Orthodox typically light candles when coming into the church – and that is usually the best time to light them, but there are times when candles should not be lit. It is not proper to light candles during the Epistle or Gospel readings, during the Little or Great Entrances, the sermon, and most of the times when the faithful are standing. If you find yourself arriving to church after the Liturgy has begun, a good rule of thumb to remember is – if everyone is standing, wait until they are sitting to light a candle (unless they are sitting for the sermon, of course). Other than that it is probably all right to light a candle.

* * * * * *

During the early Middle Ages, the monasteries helped preserve the best of Roman gastronomy as well as other aspects of the old culture. Along with other manuscripts, the churchmen saved recipes. And because their food supplies were meager – as a consequence of both the uncertain times and the asceticism of early Christianity – the monks learned to cook even the meanest of vegetables (such as the turnip) so that they tasted good.

Memories

My brothers and sisters gathered at the old homestead to "empty out" the house after my parents died. As is usual in these cases, we argued who wanted what and who would get what. We made piles of our choices in different rooms to keep them separate.

We left the books to last. Among them was a little thick book with faded cover, loose pages, frayed edges stuffed with little cards. With nary a glance and many "I don't want this," the little book was passed from one sibling to the other. As I am the youngest – it ended up on my pile.

When I arrived home a few days later, I took a few days to recover from the emotional stress of "emptying out" the house I had been brought up in and which my parents had so lovingly cared for.

I gradually got around to putting away the "things" I had retrieved from the homestead. I looked at the little, old, well-used book and realized that I had the most precious thing in my hand! It was my mother's prayer book! Examining it, I realized that it told me a silent story of her life.

It was stuffed with prayer cards which she had received as memorials of deaths, ordinations, weddings and various anniversaries. They were placed in the pages with the appropriate prayer in her book. She remembered in prayer her relatives and friends and total strangers who she felt were in need of prayer.

The book automatically opened at certain pages which contained specific prayers. The yellowed stained page of prayers for children was spotted with drops of her tears she must have shed when one of her children was in need of prayer.

Yes, I got the most precious possession in this torn, well-used bulging little prayer book for it belonged to my mother and is an intimate glimpse into her prayer life.

I cannot use it for it is too fragile, so I keep it in my icon corner.

Anna Glows

Please send your MEMORIES to Margaret Pysarchyk, 2125 Garfield St., Lorain OH 44055 or email at mypysarchyk@hotmail.com

WINTER'S GRACE

Many years ago when I left home for college, I met Protestant people for the first time. One evening, they invited me to a "consistent quiet time," as they called it. I was feeling kind of low and stressed with the changes I was having to make: new friends, new study rules, new schedules, new food, etc., so it seemed like a good idea to have some quiet time.

I went to the meeting to find that it consisted of Bible reading, prayer and extemporaneous prayers. I wanted to find "the peace that passeth all understanding" but my new friends' plan did not work for me. I would stay with the proposed routine for a week or two, rising early in the morning to work my way through a regime of reading and praying. It was a discipline I had imposed on myself – like running each day – but I couldn't sustain the effort. In time I gave it up, not knowing how to satisfy my longing to get in touch with God, as I had been taught since childhood.

I had been given a Bible as a graduation gift from my parish. I tried to read the reading schedule each day from The Orthodox Herald as I had also been given a gift subscription. One day the reading was from John 4:7-30, about the Samaritan woman. Jesus said to the woman at the well: "The Father is seeking those who will worship Him in spirit and truth." That's when I realized that I was to start searching for guidance.

The next time, I went home for a weekend, I went to see my parish priest to discuss this and other problems I had encountered at college. Remember, this was before the day of E-mail and even personal phones. We had to use the hall phone to make and receive calls. My priest suggested the Jesus Prayer and guided me in its use. He told me that in his letters to the Thessalonians and to Timothy, St. Paul had instructed them to "pray without ceasing." This is what the Jesus Prayer is all about, I added this to my prayer rule and must say that my time with God was no longer a quiet but dreary duty, but a response to my need to spend time with Him. I am now a grandmother, but I still lead a busy, busy life. The pattern I had established so many years ago as a frightened, confused freshman has enabled me to overcome many hardships in my life. It's never too late, you can start now to "find the peace that passeth all understanding."

(Helen A.)

SEES IN SECRET

Have you ever gone out of your way to do something for someone and it went unnoticed and unthanked? It really bothered you. At the time you wondered if doing good to others is worth the effort, especially when you didn't even receive a thank you in return.

Yet serving without looking for reward is what walking with God is all about. As Christians, we should not display a "cash and carry" attitude that expects immediate appreciation for the good we do. We must remember that someday God Himself will richly reward us. "Your Father who sees in secret will Himself reward you openly." Matthew 6:4.

I recently read something which reminded me of the "delayed returns" we should be living for. It was about a car dealer who went out of his way to give a foreign student an honest deal on an automobile. Fifteen years later, the young man became the sole purchasing agent for a governmental office in his native country. He showed his gratitude to the car dealer by placing a multi-million dollar order with the dealer for 750 heavy dump trucks and 350 pickups. "It's unbelievable!" exclaimed the businessman. The good he had done was rewarded years later-beyond his wildest imagination.

Just as the dealer's reward came later, so will God commend us later. If we do good to others only for the immediate thanks we receive, we already have our reward. "Verily, I say unto you, They have their reward." Matthew 6:2.

IT'S IN THE BIBLE

There is so much written about the Jesus Prayer. In studying the Epistle to the Philippians for this issue, I found that chapter 2 verses 9-11 gives a basis for calling on the name of Jesus. It reads "Wherefore God also hath highly exalted him, and given him a name which is above every name: That at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth; And that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father."

The Jesus prayer is often portrayed as having the parable of the Publican and Pharisee in Luke 18:9-14 as its prototype. The "publican, standing afar off, would not lift up so much as his eyes unto heaven, but smote upon his breast, saying God be merciful to me a sinner."

Father Zecharias commented on the Jesus Prayer.

"The whole work of prayer is infinitely creative. Before the beginning of the world, the Spirit of God was hovering above the abyss, and at a given moment, there was an explosion from which all of creation was hatched. This is the modern theory in astronomy of the "Big Bang...." The good thing about this theory is that at least they agree that the world came into being in a single moment from non-being, just by one explosion. But who provoked the explosion, they cannot say. The Bible, though, speaks of this explosion: "Let there be light…" (Genesis 1:3) That is the "Big Bang...."

In a similar manner, the godly disciple fixes his mind in the heart during mental prayer, and the Name of the Lord Jesus broods over its abyss. The divine energy of this Name is transmitted to the heart, which becomes able to control its every movement, observe its enemies when they approach from without, and chase them away through the power of the Name of Christ....

Through such inner vigilance, sin is reduced to the minimum possible. When, finally, the moment of God's good pleasure arrives, and the energy of prayer has reached its fullness, the awesome opening of the heart takes place – the "Big Bang" of the heart – and man receives the experience of Eternity."

Last month in the news we read about the Large Hadron Collider which has attracted researchers from 80 nations, some 1200 of them from the U.S., which contributed $531 million of the project's price tag of nearly $4 billion. Its purpose? To explore the tiniest particles and come ever closer to re-enacting the Big Bang, the theory that a colossal explosion created the universe.

"I believe in one God, Father Almighty, Creator of heaven and earth, and of all things visible and invisible."

HE TRIED

From the time St. John the Baptist declared Christ to be "the Lamb of God who takes away the sin of the world" (John 1:29), Satan tried to keep our Lord from going to the Cross. In the wilderness temptation he suggested that Jesus take the kingdoms of the world without the ordeal of Calvary. (Matt 4:1-11).

He incited the Jewish leaders to hate Christ, hoping they might kill Him by stoning. (John 11:8)

When these tactics failed, he switched tactics. He induced Peter to speak against God's plan and he "entered Judas." (John 13:27)

He prompted Peter's denials of Jesus, the cowardice of the apostles, the brutality of the soldiers, and the heartlessness of the mob. Through all of this he hoped to convince Jesus that mankind wasn't worth dying for.

Satan lost that battle. But he continues the war. "Get thee behind me, Satan!" was Jesus' cry and it should be ours for he is still around.

WHAT IS RELIGION?

What is religion?

For us Christians it is a relationship with God in the person of Jesus. It is on this personal relationship to Jesus that the happiness and the purposefulness of life depends. And it shall be on the basis of this relationship to Christ that our eternal destiny shall be decided.

What kind of a relationship do we have with Jesus? Is it a relationship that is kept alive through faith, prayer, the sacraments, and obedience to His commandments? Or is it a relationship kept dead by sin and indifference? It was concerning this relationship that Jesus said, "I am the vine, you are the branches. He who abides in me and I in him, he it is that bears much fruit, for apart from me you can do nothing. If a man does not abide in me, he is cast forth as a branch and withers... if you abide in me, and my words abide in you, ask whatever you will and it shall be done for you" (John 15:5-8).

CROSSING THOSE LEGS?

In some Orthodox cultures, crossing one's legs is taboo and considered to be very disrespectful. In our North American culture, while there are no real taboos concerning crossing one's legs, we tend to cross our legs to get comfortable while sitting. Should we cross our legs in church? No. Not because it is "wrong" to ever cross legs, but rather because it is too casual – and too relaxed – for being in church. Just think about it, when you get settled in your favorite chair at home, you lean back, cross your legs, and then your mind can wander anywhere it wants to. Remember that sitting in church is a concession, not the normative way of prayer. You surely don't want to get too relaxed and let your mind wander off too much. In fact, when you do sit in church you should sit attentively – and not too comfortably. When sitting in church, keep those feet on the floor, ready to stand at attention (which is what "Let us attend" means). Cross yourself with your fingers and hand – but don't cross your legs!

* * * * * *

Treat the other man's faith gently; it is all he has to believe with. His mind was created for his own thoughts, not yours or mine.

SOBORNOST

The Notion of Obedience

A concept which is inextricably linked with hierarchy is obedience. Unfortunately, this notion of obedience is often misunderstood to be subordination. Clearly obedience is not subordination. The Son in the Trinity is obedient to the Father, without being subordinated. Holy ordination, which distinguishes clergy from laity in the Church, is a matter of obedience rather than subordination: obedience of the ordained, who responds to his call; obedience of the ordainer and of the community who accept the obedience of the one called to serve in the Church.

Fr. Schmemann maintained:

> There is no place for "clericalism" in Trinitarian ecclesiology as it applies to hierarchical conciliarity: the hierarch is appointed to serve the best interest of his people, to express and serve their needs as their true representative.

The hierarchical conciliarity of the Church expresses itself on all levels of Church life: parish, diocese, province, autocephalous church and the Church Universal. In the early Church, the local church is the parish, headed by a bishop, as we learn from the Apostolic Tradition of Hippolytus. The presbyterium shares in the government of the church, together with the bishop, by serving as the bishop's council. But when Christianity spreads from the urban centers to the outlying rural areas, the structure of the local church changes. The bishop remains in the urban center, and the local rural communities are headed by their priests. As a result, the presbyter may no longer be the bishop's consultant. The bishop, deprived of his council, may become "monarchical," with the priests subordinated to him. Similarly, the priests may become "monarchical" in their parishes. This "clericalism" can breed a reaction of rebellion on the part of the laity.

Fr. Schmemann points out:

> To correct the errors of such clericalism, it is not necessary to go back to an "episcopal parish." It suffices to make the priests the bishop's council once more, not his subordinates, but his co-workers under his direction and guidance. Also, it is important to bring forth the conciliarity aspects of the "power" of the priest: the parish council should be for the priest, yet the priest will be helped by all to express the "mind of the Church" in making his decisions.

To this Fr. Thomas Hopko adds the reminder:

> The bishop's duty is to discover the Church's common mind for common action, and they can only do so if they meet together, with appropriate assistance for the purpose.

NOW

Experience fulfillment in your life now, not when you have more money, or find the right partner, or achieve your perfect weight. It's about one's quest for happiness:

"First I was dying to finish high school and start college.

"And then I was dying to finish college to start working.

"And then I was dying for my children to grow old enough for school, so I could return to work.

"And then I was dying to retire.

"And now, I am dying … and suddenly I realize I forgot to live." (Anonymous)

Another gem from this philosophical little book (available in bookstores) by Ms. DeAngelis:

"Yesterday is history

"Tomorrow is a mystery.

"Today is a gift.

"That's why we call it 'the present.'"

* * * * * *

Bread on a journey is no burden.

Russian Proverb

Undique (from everywhere)

It is the responsibility of parents to teach their children acceptable behavior. This includes behavior in church.

It is impossible to cross an ocean without a vessel. The Holy Church is on earth as the ship is on the seas. The owner of the ship is the Almighty God, the Father. The helmsman is His Only-begotten Son; the favorable winds are the Holy Spirit. The crew of the ship are the Apostles and their successors – the teachers and pastors of the Church. The passengers on the ship are all believing Christians. The bottom and the foundation of the ship is the true faith in the Holy Trinity. The sides of the ship, its bow and helm stand for the true dogmas of the faith, God's commandments, the Church traditions, the rulings of the Apostles and of the Ecumenical Councils. The mast is Christ's Holy Cross, which holds everything firmly within the Church. The sails are love, and the anchor is hope.

This spiritual ship, the Church carries all true Christians on the sea of life from various countries into God's Kingdom. Although it is submitted to many tempests, it never sinks. No matter how many enemies and persecutors the Church encounters, it never sinks. No matter how many enemies and persecutors the Church encountered, it was never defeated because it is upheld by our Lord's words. "I will build my Church and the gates of hell shall not prevail against it." Matt 16:18.

(St. John Chrysostom)

A deacon's wife is not usually called matushka but diakonissa.

We worship in an ascetic spirit: we stand while we worship, offering God our minds and bodies in prayer. We fast before Liturgy. We separate ourselves from the world, to whatever extent possible, in preparation for entering into the ethereal House of God, clad in the best of clothes, with the best of intentions, setting aside enmity with our enemies, and ready to stand spiritually clean before God through the Mystery of confession.

Editor's Notes



How fortunate we are to live in this part of the world in autumn! The leaves turn so many different colors no artist could duplicate them. The temperature is just right – not too cold or hot. It is the golden time of year.

At this writing, the question is will the AAC be held in November in Pittsburgh. It certainly would be an historic one for most likely the next metropolitan will be the first who is not a "cradle" Orthodox. Many fear that not only the way the Church will be governed – more or less laity involvement – but the changes which have been creeping into the Divine Liturgy will be sanctioned.

We just learned of the death of Stephen Pelak. We don't, as a rule, write about a person's passing in this column, but Stephen was a special person. He was a disabled veteran, who had complete faith in God. He worked tirelessly in his little parish, which has no resident priest. His proudest moments were those he spent at St. Tikhon's Theological Seminary. He served as chaplain for several veteran organizations and was in charge of the memorials which are held for servicemen when they pass on. One of his prized possessions was an embroidered emblem of the Seminary which he had sewn to his jacket. May his memory be eternal and may God give solace to his wife, Justina.

This month we celebrate the Holy Day of the Protection of the Mother of God. We pray: "O Mother of God, we humbly pray 'Watch over us with your noble protection, and deliver us from all evil by asking your Son, Christ our God, to save our souls.'"

Mir Prosim

We ask for peace

Matushka Nina

PRESS FUND

How can I thank you enough for helping me to keep printing in this time of rapidly rising prices? The notes you sent me telling me how much the "Herald" means to you and your friends and family members keep my spirit up. Spasebo/Thank you!

Helping this month are: Ethel Watlock, John Sutko, Anita Poll, Irene Allen, Dr. Helen Kee, Anne Dorozynski, Anonymous (2), Julie Bockhaus, A. Smolak, Michael Decerbo, Gloria Ewsuk, Alvin Eurich, Eugenia Pomerantzeff, Marie Bilyk, Betty Beck, Paul Koronchik.

*Anonymous in memory of her husband

*Joseph Milosevich in memory of his wife Mildred

*Marvin Kiehl for health of Matushka Nina

*Harry and Rose Kulick prayers for health

*Stephanie Kollar in memory of her mother Mary Woytowich Kollar

*Helen Lesko in memory of Fr. Basil and for health of Matushka Nina

*Edward and Irene Rhenish in memory of Fathers Basil Stroyen, Nestor Geeza, Dimitri Kudrikoff, John Rachko

*Anna Plefka for health of Matushka Nina. In memory of her husband Joseph and her parents and parents-in-law.

*George and Mary Chichura in memory of Matushka Alexandra Lukashonak

*Arnold and Julia Katko in memory of Father Basil and for health and well-being of Matushka Nina

*Blessed memory of Matushka Mary Ann Bohush and Stephen Pelak (a former seminarian of St. Tikhon Seminary)

LIGHTER MOMENT

Two men got out of their cars after they collided at an intersection. One took a bottle from his pocket and said to the other, "Here, maybe you'd like a nip to calm your nerves."

"Thanks," the second man said, and took a long drink from the container. "Here, you have one, too," he added, handing back the whiskey.

"Well, I'd rather not," the first man said. "At least not until after the police have been here."



So many of us use canned cream soups in making casseroles. Now that the price of a can has risen so much, we may wonder what our grandmothers used to give their tasty dishes that special consistency. In discussing this with my friend Betty, we found the answer. You will find it in this recipe which her mother made on many Sundays to go with the chicken. Note the use of cracker crumbs instead of bread crumbs.

MA'S SUNDAY CASSEROLE

1 small, firm cabbage
1 cup cracker crumbs
1 lb. ground pork
3 eggs
3/4 cup milk
salt, pepper
pinch nutmeg

Chop cabbage fine as for coleslaw. Drop into boiling water and simmer for 10 min. Drain well. Beat eggs. Add milk. Mix. Add salt, pepper and nutmeg. In greased casserole, spread 1/3 of the cabbage, layer this with 1/3 of the pork and then 1/3 of the cracker crumbs. Repeat this two more times, using 1/3 of the ingredients each time. Pat down lightly. Pour the milk mixture over. Bake in 350° oven for 1 hour.

VARIATIONS: 1. Add 1/2 cup chopped onion to drained cabbage.

2. Use ground beef or turkey instead of pork. Add 1 tablespoon butter.

3. Use package of shredded cabbage. It usually has a bit of carrot. This won't hurt.

* * * * * *

If we seek God, He will appear to us: and if we hold Him, He will stay with us.

Abbot Arsenius

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WHAT IS IT?

Halloween is the Eve of All Hallows, i.e. the Feast of All Saints on the Western Church calendar. We, Orthodox, celebrate the same feast of All Saints but on a different day. We celebrate it on the Sunday following Pentecost, which means it comes in late spring.

Unfortunately, there is little left of the holiness of this day of Halloween. You will see some cemeteries alight with vigil lights and flowers. Aside from that, goals, goblins, witches and frivolity abound.

Among these is the custom of going Trick or Treating. This started many centuries ago in Great Britain, when the poor would go from house to house begging. Housewives would give them specially-baked "soul-cakes" and in return, the "souler" (poor person) promised to pray for the dead of the family. This came to be known as "going a-souling." As time went on, the children from the towns became "beggars" and were given apples, money or buns. The tradition continued and grew. It was brought to their new home by immigrants.

It became known as "trick-or-treat" during pioneer days, when children were given candy so that they would not play any tricks as they went from house to house yelling – Trick or Treat. They were in effect "paid off."

In the last few years, it seems that it has become a special day for adults, with costume shops selling out on many favorite costumes and more parties held than any other day in the year except for New Year's.

Home Bible Reading Schedule

OCTOBER 2008

1. Galatians 6:2-10 Roman
2. Ephesians 1:1-9 Justina
3. Ephesians 1:7-17 Dionysy
4. 1 Cor 10:23-28 Domnina
5. **2 Cor 6:1-10 Charitina**
6. Ephesians 1:22-23 Kendiya
7. Ephesians 2:19-3:7 Sergius
8. Ephesians 1:8-21 Pelagia
9. Ephesians 4:14-19 Andronik
10. Ephesians 4:17-25 Eulampia
11. Acts 8:26-39 Theophan
12. **Titus 3:8-15 Provos**
13. Ephesians 4:25-32 Benjamin
14. Ephesians 5:20-25 Celsius
15. Ephesians 5:25-32 Lulian
16. Ephesians 5:33-6;7 Longius
17. Ephesians 6:18-24 Damian
18. Colossians 4:5-11 Marinos
19. **2 Cor 9:6-11 Joel**
20. Philippians 1:1-7 Artemy
21. Philippians 1:8-11 Hilary
22. Philippians 1:12-20 Rufus
23. Philippians 1:20-27 Ignaty
24. Philippians 1:27-30 Sebastian
25. 1 Cor 15:58-16:3 Tabitha
26. **2 Timothy 2:1-10 Dimitrios**
27. Philippians 2:12-16 Nestor
28. Philippians 2:17-23 Eunice
29. Philippians 2:24-30 Anastasia
30. Philippians 3:1-8 Cleopas
31. Philippians 3:8-19 Stachy

BIBLE STUDY

The Epistle of St. Paul to the Philippians was written while he was a prisoner in Rome. The Church in Philippi was founded by St. Paul on his second missionary journey in the midst of great persecution. The mission was small with only a few women active at its founding. Lydia, a seller of purple (dry goods), was the first convert. She was soon joined by the Philippian jailor and his family. (Acts 16:20-40) Gradually a few others joined them and they formed a small nucleus of the church.

It is a spiritual love letter to those who were his faithful partners in the gospel "from the first day until now." It contains outbursts of warm affection and gratitude. St. Paul exposes the most personal feelings of his mind and heart as he sees the approaching end of his life. He praises the Philippian Church as a model Christian community in every way, encouraging and inspiring its beloved members who he calls his "joy and crown" with prayers that their "love may abound more and more with knowledge and all discernment."

Of special significance in the letter to the Philippians is the mention of "bishops and deacons" (1:1), which hints at the developing structure of the Church.

Influential for all Christians' spiritual life is St. Paul's famous passage about the self-emptying (kenosis) of Christ, which is read on the Holy Feasts of the Nativity and Dormition of the Theotokos. This can be read in Phil. 2:5-11.

* * * * * *

God gives the nuts, but He does not crack them.

German Proverb